THE Preſent State OF THE PROTESTANTS IN FRANCE. In Three LETTERS.

Written by a Gentleman at *London* to his Friend in the Country.

The Firſt ſhews the Privileges granted them by the Edict of *Nantes*.

The Second ſets forth the Injuſtice that is done them, and the Cruelties that are uſed to force them to renounce their Religion.

The Third vindicates their Innocence, and their Loyalty.

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THE

Present State

OF THE

PROTESTANTS

IN

FRANCE.

TO THE READER.

I *Am under a neceſſity of begging Excuſe for what follows: becauſe it will come ſhort of the Title-Page, which promiſes three Letters. The Truth is, the third was in a manner ready; when ſo many freſh Inſtances of the Barbarity uſed to the poor Proteſtants in* France, *came to my hands: that I found my ſelf obliged either to defer any account for ſome time; or elſe to publiſh theſe two Letters by themſelves: But I muſt confeſs I was not long in taking my choice. For I ſaw it ſo requiſite to ſay ſomething preſently: that I reſolved out of hand to publiſh theſe my two firſt Letters. The Enemy has been ſo induſtrious as to way-lay theſe poor people: and whilſt they will not ſuffer them to live in* France, *they endeavour to prevent their ſubſiſting any where elſe. Amongſt ſome they are repreſented as Enemies to the Religion eſtabliſh'd; however, they profeſs the ſame Faith, and deſire to be eſteemed as Brethren. Amongſt others they are made to appear a mix'd multitude, part Proteſtant, part Papiſt: whereas it is as impoſſible for any number of Papiſts, or indeed almoſt any to thruſt themſelves in amongſt them undiſcovered; as it would be for a Black amongſt Whites. Their Miniſters are ſuch as have had their Education amongſt*

them, well known and approved, before admitted to that Office; ſtrictly obſerved, and under a careful Diſcipline after admiſſion: their people well acquainted and obſerved among themſelves, as is uſual for ſuch as are under a perſecution, or the jealous eye of their Superiors. Beſides greater care cannot be taken, than is by the French Churches, to whom the recommendation of all that come over is remitted, to ſee that their Atteſtations and Teſtimonials are true and ſubſtantial: and I hope the Printed Advertiſement has already given ſatisfaction in this point. But that nothing may be wanting to augment the miſery of theſe poor Fugitives, and render them at the ſame time worſe than unprofitable to their Brethren: It is ſuggeſted to the common people, that they come to take the Bread out of their Mouths, by over-ſtocking thoſe populous Manufactures, which ſeem already rather to be overcharged, and by ſurfeiting the Land with people. Which Objection, if we conſider ſtrictly according to intereſt, comes not up to any weight or conſideration. For many of the Manufactures they bring over, are ſuch as we had not before, and by conſequence of the greateſt and moſt unexceptionable benefit to us. Others, tho not wholly new, yet bring ſo great improvement to thoſe we had already of the ſame kind: that they do in a manner create a new Manufacture. There are likewiſe that give help to a full Trade that wanted hands before to ſupply it. And now if any are ſo unfortunate, as to bring over ſuch as we are more than fill'd with already: I would beg, that as men we would conſider the common Laws of Humanity, and let neceſſity take place of inconvenience, and as Chriſtians, to have eſpecial regard to thoſe that are of the Houſhold of Faith. Now that we ſhould be over-peopled, I

think

think there is no danger; when no considering man but will allow that our Nation wants more than a million of people, and that no Country is rich but in proportion to its numbers: for multitudes create scarcity, and that industry. But be the politick consideration what it will; never was there greater objects of Christian Charity and Compassion, than these poor people. 1. If we look upon the privileges of mankind, we shall find them here infringed to the scandal of our being. Men not only forced to renounce their thoughts, and say the contrary to what at the same time they declare themselves to believe; but having by violence Holy Water cast upon them, and dragged at a Horse-tail to Mass, they shall be pronounced Roman Catholicks, and made to suffer as Relapse, if they dare renounce what they never consented to. They are neither permitted to live at home, nor to go abroad. The Holy and Religious Duty (as the Papists account it) of Confession is prostituted to Oppression, and polluted with the intermixture of secular Concerns. For the Confessors now in France conjure their Penitents, upon pain of Damnation not to conceal any Debt they owe to a Protestant, and when revealed, immediately they attach it in the Debtors Hands, under the same penalty. 2. If we consider them as they are Protestants of France, never had people greater privileges, better settled, nor upon juster grounds; of which the first Letter will abundantly convince any reasonable person. And yet it will appear by the second Letter, that no people were ever reduced to a more miserable Estate, and lived. But that which ought to move an Englishman in all diversities of his passion at once is, not only that they are of our Communion, or that our Kings are Garantees for the Edict of Nantes; but that we

are

are in a manner punished in them. For a great inducement to this inhumane Usage, not only seems to be, but is really owned by them, to be from the rage they have conceived against us for preventing their bloody and hellish Designs by the exemplary punishment of some Popish Traytors. Nay, if they durst for shame speak out, I am sure they would tell us, That since they could not execute their malice upon English Protestants, they are resolved to wreak their Revenge upon the French, *and scourge them for our sakes.*

The

THE Present State OF THE PROTESTANTS IN France.

LETTER I.

YOu are not at all miſtaken; I can now eaſily ſatisfie you in what you deſire to know concerning the Proteſtants of *France*. One that is a Friend to us both, who is lately come thence, hath fully acquainted me with the condition they are in. I ſaw him the day after his arrival, and found him ordering his Books, and looſe Papers, which were juſt opened. After our firſt Salute, I ask'd him what they were. They are, ſaid he, French Books; and thoſe Printed Sheets, are the new Edicts, Declarations, and Acts which the King of *France* hath lately publiſh'd againſt the Proteſtants of his Kingdom. I am very happy, ſaid I, in lighting on you at the opening of your Papers. I was extremely impatient of knowing, with ſome certainty, what it was drove ſo many of them from their Native Country; and I perceive,

ceive, by the care you have taken to collect all the pieces which concern them, that I could not have met any one who might better ſatisfie my curioſity. They come hither in Troops almoſt every day, and the greateſt part of them with no other Goods, but their Children. The King, according to his accuſtomed Goodneſs, hath had pity on them, ſo far as to provide means whereby they may be able to gain their Lively-hood; and amongſt other things, he hath ordered a general Collection for them throughout the Kingdom. We were all reſolved to anſwer the charitable Intentions of our Gracious Prince, and were beginning to contribute freely. But to tell you the truth, we were extremely cooled by certain Rumors. It is confeſs'd, that their King is very earneſt to make them embrace his Religion: but they aſſure us, that he uſes none but very *reaſonable Means*, and that they who come hither with ſuch Outcries, are a ſort of People not *gifted with much patience*, who eaſily forſake their Native Country, being diſſatisfied, that their merit, as they conceive, is not ſufficiently rewarded. Beſides, they are repreſented to us very much ſuſpected in the point of their Obedience and Loyalty. If we may believe many here, they have been very factious and rebellious; ſuch as in all times have ſtruck at the higher Powers both in Church and State; which, you muſt needs ſee, would not be much for our purpoſe in theſe preſent Conjunctures. In truth, this is intolerable, (cry'd our Friend) I cannot endure that the Innocence of theſe poor people ſhould be run down at this rate: I perceive Father *La Chaiſe* is not content to perſecute them in their own Country with the utmoſt cruelty, but trys all ways to ſhut up the Bowels of their Brethren in foreign parts: he endeavours to ruine, and to famiſh them every where; in *England* as well as *France*: A Hatred ſo cruel, and, if I may ſo ſay, murderous, agrees not ſo well with the Goſpel of the Meek *Jeſus*, whoſe Companion Father *La Chaiſe* ſtyles himſelf. For, he came not to deſtroy men, but to ſave them. Let this Jeſuite alone, ſaid I, and his Emiſſaries, I do not doubt but he hath too much to do in all the Affairs of Proteſtants. But tell me ingenuouſly, do they give juſt cauſe to them of *France*, to quit their Country as they do, and are they perſons whom the State and the Church may truſt? You your ſelf ſhall be Judge, ſaid he, and that you may be fully inform'd of the Cauſe, I will give you a particular Account of the State of theſe poor People. But before I ſpeak of the Evils they have ſuffered, it is fit you ſhould know, what it is that they have right to hope for from their King, and from their Countrymen; you will then be more affected with the uſage they find.

Declaration of the 17th. of *June*, 1681.

You cannot but have heard of the Edict of *Nantes*. Here it is, ſaid he, (taking up one of the Books that lay upon the Table.) It is a Law which *Henry* the Fourth confirmed to eſtabliſh their Condition, and to ſecure their Lives and Privileges, and that they might have liberty freely to

profeſs their Religion. It is called the Edict of *Nantes*, becauſe it was concluded of at *Nantes* whilſt the King was there. It contains 149 Articles, 93 general, and 56 particular. You may read it at your leiſure, if you pleaſe: I will only obſerve ſome of them to you at preſent. Look, I pray, (ſaid he) on the ſixth general, and the firſt particular Article. Liberty of Conſcience, without let, or moleſtation is there moſt expreſly promiſed, not only to them who made profeſſion of the Proteſtant Religion, at the eſtabliſhment of the Edict, but, (which is principally to be obſerved) to all thoſe who ſhould imbrace and profeſs it afterwards. For the Article ſaith, that Liberty of Conſcience is granted for all thoſe who are, or who *ſhall* be of the ſaid Religion, whether Natives or others. The ſeventh general Article grants to all Proteſtants the right of having *Divine* Service, Preaching, and full exerciſe of their Religion, in all their Houſes who have *Soveraign Juſtice*: that is to ſay, who have the privilege of appointing a Judge, who hath the power of judging in Capital Cauſes, upon occaſion. There are a great many Noble Houſes in *France* which have this privilege. That ſeventh Article allows all Proteſtants who have ſuch Houſes, to have Divine Service and Preaching there, not only for themſelves, their own Family and Tenants, but alſo for all perſons who have a mind to go thither. The following Article allows even the ſame Exerciſe of the Proteſtant Religion in Noble Houſes which have not the right of Soveraign Juſtice, but which only hold in Fee-ſimple. It is true, it doth not allow them to admit into their Aſſemblies above thirty perſons beſides their own Family. The ninth Article is of far greater importance: it allows the Proteſtants to have, and to continue the exerciſe of their Religion in all thoſe places where it had been publickly uſed in the years 1596, and 1597. The tenth Article goes farther yet, and orders that that Exerciſe *be eſtabliſhed* in all places where it ought to have been by the Edict of 1577, if it had not been; or to be *re-eſtabliſhed* in all thoſe places if it had been taken away; and that Edict of 1577, granted by *Henry* the Third, declares, that the Exerciſe of the Proteſtant Religion ſhould be continued in all places where it had been in the Month of *September* that ſame year; and moreover, that there ſhould be a place in each Bailywick, or other Corporation of the like nature, where the Exerciſe of that Religion ſhould be eſtabliſhed, tho it had never been there before. Theſe are thoſe places which ſince have been called, with reference to the Exerciſe of Religion, *The firſt places of the Bailywick.* It follows then from this tenth Article of the Edict of *Nantes*, that beſides the Cities and Towns in which the Exerciſe of that Religion ought to be continued, becauſe they had it in the years 1596, and 1597, it ought to be over and above in all thoſe places where it had been in the month of *September* in the year 1577, and in a convenient place of each Bailywick, *&c.* altho it had not been there in that Month.

Art. 1. Par-tic.

Theſe

The eleventh Article grants also this Exercise in each Bailywick, in a second place where it had not been either in the Month of *September*, 1577, or in the years 1596, or 1597. This is that which is called *The second place of the Bailywick*, in distinction to that other place of the same nature, which is granted by virtue of the Edict of 1577. When *Henry* the Fourth sent Commissaries into the several Provinces to see his Edict put in execution, there was scarce found any considerable City or Town where the Commissaries did not acknowledge that the Exercise of the Protestant Religion had no need to be confirm'd, or re-established, because it had been used there in some one of the three years above-mentioned: in so much, that there were whole Provinces which had no need of those two places, granted out of pure favour, I mean, the two places of each Bailywick; all the Cities, and all the Towns of those Provinces claiming that Exercise by a better Title. This is it which made the Bishop of *Rodes*, (*Monsieur Perisix*) afterwards Archbishop of *Paris*, in his History of the Life of *Henry* the Fourth, to say, that that Prince by his Edict of *Nantes* granted to *the Protestants Liberty of Preaching almost every where*. But he granted them farther, the means and full power of breeding up, and teaching their Children. Read, as to that, the thirty seventh particular Article. It declares, that they shall have publick Schools and Colleges in those Cities and Places where they ought to have the publick Exercise of their Religion. The Edict having secured, as you see, the Exercise of the Protestant Religion, secures also the condition of them who should profess it, to the end that they might, without any molestation, each one according to his quality, follow those Trades, Employments and Offices which are the ordinary means of mens Livelyhood.

Ann. 1599, *p.* 285, and 286, *Edit. Amsterdam*, 1654.

Indeed, the thing of it self speaks this. For it is plain that they do not grant in good earnest the free Exercise of a Religion, who debar the persons that profess it the use of means necessary for their subsistence. Nevertheless for their greater security, *Henry* the Fourth hath declared to all *Europe* by his Edict, that he would not that there should be any difference, as to that point, between his Protestant and his Papist Subjects. The thirty seventh general Article, as to that is express. This it is: We declare all them who do or shall make profession of the pretended Reformed Religion, capable of holding and exercising all Conditions, Offices, Honours, and publick Charges whatsoever, Royalties, Seigneuries, or any Charge in the Cities of our Kingdom, Countries, Territories, or Seigneuries under our Authority. The fifty fourth Article declares, that they shall be admitted Officers in the Courts of Parliaments, Great Council, Chamber of Accounts, Court of Aids, and the Offices of the general Treasurers of *France*; and amongst the other Officers of the Revenues of the Crown. The seventy fourth Article puts them in the same state with

with their Fellow Subjects, as to all publick Exactions, willing that they ſhould be charged no higher than others. Thoſe of the ſaid Religion pretendedly Reformed (ſaith the Article) may not hereafter be overcharged or oppreſſed with any Impoſition ordinary or extraordinary, more than the Catholicks: And to the end that Juſtice might be done and adminiſtred impartially, as the Edict explains it ſelf, the 30th. 31ſt to the 57th Articles ſet up Chambers of the Edict in the Parliaments of *Paris* and *Roan*, where the Proteſtant Counſellors ought to aſſiſt as Judges: and Chambers *Miparties* in the Parliaments of *Guienne*, *Languedoc* and *Dauphine*, conſiſting each of two Preſidents, the one Proteſtant, the other Papiſt, and of twelve Counſellors, an equal number of each Religion, to judge without Appeal, (excluſive to all other Courts) all Differences of any importance which the Proteſtants might have with their Fellow Subjects as well in Criminal, as in Civil Matters. In ſhort, this great Edict forgets nothing which might make the Proteſtants of *France* to live in peace, and honor: It hath not fail'd even to explain it ſelf, as to the Vexations which might be created them, by taking away or ſeducing their Children. For, read the eighteenth general Article. It forbids all Papiſts of what quality or condition ſoever they may be, to take them away by force, or by perſwaſion againſt the will of their Parents: As if it had foreſeen that this would be one of the ways which their Perſecutors would uſe, to vex and ruine them. But the 38th. Article goes farther yet: That Wills, that even after their death, Fathers ſhall be Maſters of the Education of their Children, and conſequently of their Religion; ſo long as their Children ſhall continue under Guardians, which is by the Laws of *France* till the 25th year of their Age: *It ſhall be lawful for Fathers, who profeſs the ſaid Religion, to provide for them ſuch perſons for their education, as they think fit, and to ſubſtitute one or more, by Will, Codicil, or other Declaration made before Publick Notaries, or written and ſign'd with their own hand.*

You perceive then plainly, continued our Friend, that by this Edict King *Henry* the Fourth made the condition of the Proteſtants equal almoſt in all things to that of his other Subjects. They had reaſon then to hope that they ſhould be allowed to exerciſe their Religion, to breed up and inſtruct their Children in it, without any diſturbance; and that they ſhould have as free admiſſion to all Arts, Trades, Offices and Employments as any of their Fellow Subjects.

This is very clear, ſaid I, and I am much obliged to you for explaining to me what this famous Edict of *Nantes* is, which I had heard ſo much diſcourſe of. But they who have no affection for the Proteſtants tell us, that it is a Law which was extorted by violence; and conſequently, is not to be kept. I will not ſtand now (ſaid our Friend) to examine whether that conſequence be good; you cannot but perceive that it is dangerous. But I dare aſſure you that the Principle from whence it is drawn; namely,

that

that the Edict was extorted by violence is very falſe. I would not have you take my word for it. But I will produce an unexceptionable Witneſs. It is the Archbiſhop of *Paris*; he who writ the Life of *Henry* the Fourth. *That* one Witneſs is worth a thouſand; for he was a declared Enemy of the Proteſtants. According to him: The general Peace was made, the Ligue extinguiſh'd; and all perſons in *France* had laid down their Arms, when this Edict was granted in favour of them. It is ridiculous now, to ſay, that it was extorted by violence, there being then no party in all the Kingdom in a condition to make the leaſt attempt with impunity. Moreover, that Prelate could not forbear owning expreſly what it was mov'd the King to grant them that Edict: It was the ſenſe of the *Great Obligations* he had to them. See the Book it ſelf; read the Paſſage. The *Great Obligations which he had to them would not permit him to drive them into deſpair; and therefore to preſerve them a juſt ballance, he granted them an Edict larger than any before. They called it the Edict of* Nantes, *&c.* Indeed the Obligations he had to them were not ſmall. They had teſtified an inviolable Loyalty to him in all his Troubles. They had ſpent freely their Lives and Fortunes to defend his Rights, and his Life againſt the Princes of *Lorrain*, who made ſo many Attempts to keep him from the Throne of his Anceſtors, and to uſurp his place. Had it not been for their Valour, and their Loyalty, the Crown had gone into the hands of Strangers; and (ſince we muſt ſpeak out) had it not been for them, the Blood of the *Bourbons* would not this day have been poſſeſſed of the Throne.

The Edict of *Nantes* then, was the Effect and the Recompence of the Great Obligations which King *Henry* the Fourth had to his Loyal Proteſtants, and not as is ſlanderouſly reported, the fruit of any violence, gained by force, and granted againſt the hair. But farther, the Law of Nature and common policy might challenge ſuch an Edict for them as well as Gratitude. It is true, that Soveraign Magiſtrates are appointed by God to preſerve the publick peace, and by conſequence, to cut off, or prevent, as much as in them lies, whatever may diſturb it: It is true alſo that new Eſtabliſhments in matters of Religion may cauſe great troubles in a State, and that there are Religions which have Maxims ſo pernicious, that when Magiſtrates are of a different opinion, or but ſo much as tolerate ſuch a one, their Lives and their Kingdoms are never in ſafety. But *Henry* the Fourth found the Proteſtant Religion wholly eſtabliſh'd in the Kingdom when he came to the Crown: Beſides, he who had ſo long profeſs'd it, knew perfectly well that it had none of thoſe dreadful Maxims, which makes Princes and States jealous; that on the contrary, in it, Loyalty and Obedience of Subjects to Soveraigns of what Religion, and what humor ſoever, was to them an Article of Faith, and an obligation of Conſcience. He knew that Proteſtants, by their Religion were

peaceable

peaceable men, who ſought but to ſerve God according to his Word, and were always ready to ſpend the laſt drop of their blood for the ſervice and the honor of their King.

But he knew alſo that the zeal of the Romiſh Clergy always animated the Popiſh Common People againſt them, and that they would be ſure to fall upon them, unleſs he took them into his protection. The Law of Nature then did not permit him to abandon to the rage of the multitude ſo many innocent perſons; and common policy warned him to preſerve ſo many faithful Subjects for the State, ſo capable of ſupporting it on occaſion, as he had ſo freſhly experienc'd. It being certain, that had it not been for them, the Pope and the Ligue had ruin'd the whole Kingdom; But it was not poſſible, either to defend them from the fury of the People, or to preſerve them for the ſervice of the State, if he had granted in favour of them any thing leſs than the Edict of *Nantes*: ſo that this Edict in truth was to be aſcribed to common Equity and Prudence no leſs than Gratitude.

But, ſaid I to my Friend, do you believe that the Grandſon of *Henry* the Fourth is bound to make good what his Grandfather did? I do not doubt it at all (anſwered he) otherwiſe there would be nothing ſecure or certain in Civil Society; and wo be to all Governments if there be no Foundation of publick Truſt. 1. For if ever Law deſerv'd to be regarded by the Succeſſors of a Prince, it is this. It was eſtabliſh'd by a Hero, who had recovered the Crown for his poſterity, by his Sword: and this Eſtabliſhment was not made but after mature and long deliberations, in the calm of a profound Peace, obtained and cemented by many and ſignal Victories. That Hero hath declar'd expreſly in the Preface of the Edict, that he eſtabliſh'd it in the nature of an irrevocable and perpetual Law; willing, that it ſhould be firm and inviolable; as he alſo ſaith himſelf in the 90th. Article. Accordingly he made all the Formalities to be obſerved in its eſtabliſhment, which are neceſſary for the paſſing of a fundamental Law in a State. For he made the obſervation of it under the quality of an irrevocable Law, to be ſworn to by all the Governors and Lieutenant-Generals of his Provinces, by the Bailiffs, Mayors, and other ordinary Judges, and principal Inhabitants of the Cities, of each Religion, by the Majors, Sheriffs, Conſuls and Jurates, by the Parliaments, Chambers of Accounts, Court of Aids, with order to have it publiſh'd and regiſtred in all the ſaid Courts. This is expreſly ſet down in the 92d. and 93d. Articles. Was there ever any thing more authentick? 2. The ſame Reaſons which cauſed the Eſtabliſhment, remain ſtill, and plead for its continuance. 1. The Family of *Bourbon* preſerved in the Throne. 2. The Law of Nature and common Policy. 3. The two Succeſſors of *Henry* the Fourth look'd not upon themſelves as uneoncern'd in this Edict. Their Word, and their Royal Authority are engaged for

its observation no less than the Word and Royal Authority of its Illustrious Author. *Lewis* the Thirteenth confirm'd it as soon as he came to the Crown by his Declaration of the 22d. of *May*, 1610, ordering, that the Edict of *Nantes* should be *observed* in every Point and Article. These are the very words. Read them (said he) shewing me a Book in *Folio*, called, *The Great Conference of the Royal Ordinances and Edicts.* I read there in the first Book, Title 6, of the second Part of the Volume, not only the Article he mention'd, but also the citation of nine several Declarations publish'd at several times by the same King, on the same subject. *Lewis* the Fourteenth, who now Reigns, (says our Friend) hath likewise assured all *Europe* by his authentick Edicts and Declarations, that he would maintain the Edict of *Nantes* according to the desire of his Grandfather, who had made it an irrevocable Law. He himself acknowledges and confirms it himself anew; by his Edict of *June*, 1680, where he forbids Papists to change their Religion. There it is; pray take the pains to read it. Lewis *by the Grace of God, King of* France *and* Navarre, *to all persons to whom these Presents come, Greeting. The late* Henry *the Fourth, our Grandfather, of Glorious Memory, granted by his Edict given at* Nantes *in the Month of* April, 1598, *to all his Subjects of the Religion pretended Reformed, who then lived in his Kingdom, or who afterwards should come and settle in it, Liberty of professing their Religion, and at the same time provided whatsoever he judged necessary for affording those of the said Religion pretended Reformed means of living in our Kingdom, in the Exercise of their Religion, without being molested in it by our Catholick Subjects: which the late King, our most Honored Lord and Father, and we since have authorised and confirmed on other Occasions, by divers Declarations and Acts.* But this Prince is not content to tell what he hath formerly done, in confirmation of the Edict of *Nantes*; read some Lines a little lower, and you will see that he repeats again his former Ingagements. *We declare, that confirming as much as is, or may be needful, the Edict of* Nantes, *and other Declarations and Acts given in pursuit of it,* &c. That is to say: That by this new Edict he signs once more the Edict of *Nantes*, and for a more authentick confirmation of that important Law, he ratifies together with it, and seals with his Royal Seal all the Declarations which had already confirmed it. If all this is not sufficient to render *His* Word Sacred and Inviolable, there is nothing in the World can do it: all things are lawful, and it is to no purpose to talk of any Obligation, or of any Bond in humane Society. They cannot make void, or break the Clauses of an Edict so well deserv'd by the Protestants, so just and so wise in it self, so solemnly establish'd, so religiously sworn to, and so often, and so authentically confirm'd by three Kings, without shaking all the Foundations of publick Security, without violating, in that Act, the Law of Nations, and filling the World with fatal Principles, which by ruining all mutual Faith among

P. 156, & 157, of the *Lions* Edition.

mong men, render Diviſions in States incurable; and conſequently immortal.

Dear Sir, ſaid I, I am much pleaſed with what you have inform'd me. O how I ſhall daſh them out of countenance, who hereafter ſhall compare the condition of our Papiſts in *England* with that of the Proteſtants in *France*. There is no ſort of good uſage but what is due to theſe in their own Country; of which they have deſerved ſo well by preſerving that Family which now reigns there. What have they not a right to hope for under the protection of an Edict ſo authentick? But our Papiſts in *England* have they ever deſerved a like protection? Hath there ever been paſs'd any Act of Parliament in favour of them, like to this Edict? On the contrary, have not there been paſs'd 1000 againſt them? And not one, but upon the provocation of ſome Sedition, or open Rebellion. You need but review the Fundamental Laws of the Land now in force againſt the Pope, againſt the Jeſuits, Seminary Prieſts, and in general againſt all the Papiſts. There is decreed juſtly againſt them all the contrary that by the Edict of *Nantes* is promiſed to the Proteſtants.

See Statutes at large.
1 *Eliz.* 1.
5 *Eliz.* 1.
13 *Eliz.* 1.
23 *Eliz.* 1.
27 *Eliz.* 2.
35 *Eliz.* 2.
1 *Jacob.* 4.
3 *Jac.* 4, 5, &c.

You are much in the right (ſaid our Friend) when you uſe the word *juſtly* on this occaſion: Princes and Proteſtant Magiſtrates cannot look upon, nor by conſequence, treat Papiſts otherwiſe than as declared and mortal Enemies of their Perſons, and of their States. They may diſguiſe themſelves as they pleaſe: But in truth, every Papiſt is a man who takes the Pope to be the Soveraign Head of the Univerſal Church, and believes that on that very account, there is no Prince, nor King, nor Emperor who is not ſubject to his Cenſures, even to Excommunication. Now who knows not that it is a general Maxim of that Religion, that they ought to treat all excommunicated perſons, as common Peſts? Upon this all Subjects are diſpenſed with from their Oaths of Allegiance to their Princes, Kingdoms are laid under Interdicts; and they are no way obliged to keep faith with Hereticks. This is the original and damnable Cauſe of the many Conſpiracies that have been made againſt the Sacred Lives of our Kings: And if you will ſearch our Hiſtories, you will find none of the forementioned Acts ever paſſed but upon ſome previous provocation given by the Papiſts Inſolence, or Rebellions: of the Maſſacres in *France* and *Ireland*, wherein they of *Rome* have ſo triumph'd, and of the general conſternation into which ſo lately our Nation was caſt. They would fain perſwade us, that theſe pernicious Maxims are peculiar to the Jeſuits and ſome Monks: But a little Treatiſe, called, *The Difference between the Church and Court of* Rome, proves undeniably, that it is the judgment of all true Papiſts. I could produce other invincible authority, if this point were here to be proved. There cannot then be too great caution againſt ſuch perſons: whatever they pretend, they do not deſign ſimply the exerciſe of that Belief which their Conſcience dictates to them, they graſp at the Power, and aſpire at Dominion: they deſign, whatever

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it coſt them, to have their Church reign once more here in *England*. There is nothing they dare not attempt, nothing they are not ready *to act*, that they may compaſs it. They are implacable Enemies who wait but for an opportunity to cut our Throats: and we muſt needs be very ſenſeleſs and ſtupid, if after ſo many proofs as they have given us of their deſperate malice, we ſhould repeal thoſe Laws which tie up their hands. You are much in the right, I replyed, but let us leave them for the preſent, and return to our Proteſtants of *France*. You have ſhewed me their Rights, now let me underſtand their Grievances. I am willing to do it, ſaid he; but it is a little late: and if you pleaſe, being ſomewhat weary with my Journey, we will defer it till to morrow. I will expect you here in my Chamber at the ſame hour you came to day. I told him with all my heart. And as our Converſation ended there, I think it not amiſs to end my Letter alſo, intending in another to let you know the preſent condition of thoſe poor People. I am your, *&c*,

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LETTER II.

I Did not fail to wait on my Friend at the appointed hour. Sit down (ſaid he) as ſoon as he ſaw me in the Chamber, and let us loſe no time in needleſs Ceremony: I was juſt putting my Papers in order, by which I would deſire you to judge of the Proteſtants Complaints, and the Reaſons that have made them leave their Country: But ſince you are here, take them as they come to hand.

The firſt is a Verbal Proceſs of the extraordinary Aſſembly of the Archbiſhops and Biſhops held in the Province of the Arch-Biſhop of *Paris*, in the Months of *March* and *May*, this 1681. It is a Piece which juſtifies a Truth, that the World will hardly believe: Namely, That whereas the Proteſtants by Virtue of the Edict had the Exerciſe of their Religion almoſt every where, they have it now ſcarce any where. See the proof in the tenth Page of that Verbal Proceſs, where one of the Agents, General of the Clergy of *France*, alledgeth as ſo many publick Teſtimonies of the Piety of their King, *An almoſt Infinite Number of Churches demoliſh'd, and the Exerciſe of the Religion pretended Reformed ſuppreſs'd.* I leave you to imagine what a conſternation ſuch a terrible Blow muſt have put thoſe poor people into; not to mention their Grief to ſee thoſe Holy Places beaten down, *whoſe very Stones they took pleaſure in*; inſtead of having the Heavenly *Manna* ſhower down *at the Doors of their Tabernacles*, at this preſent they are forc'd to go 30 or 40 miles through the worſt of ways, in the Winter,

Winter, to hear the Word of God, and to have their Children baptized. But let us go on to a ſecond Piece.

Here is a Declaration hath lain heavy upon them, in reference to an infinite number of living Temples, who are far otherwiſe to be lamented for, by reaſon of the rigor they are us'd with, than the Temples of Stone that are demoliſh'd. It is of the thirteenth of *March*, 1679. Pray read it. It forbids all Popiſh Clergy-men, whatever deſire they have, to turn Proteſtants; and even all thoſe Proteſtants, who have forſaken their Religion out of Lightneſs, or Infirmity; to return to it again, upon better knowledge of the truth, preſs'd to it by their Conſciences, and deſiring to give glory to God. This dreadful Edict, will not ſuffer, that any of them ſhall ſatisfie their Conſciences, in ſo important an Affair, under any leſs penalty, than that of the *Amende Honorable*, perpetual baniſhment, and confiſcation of their Goods. I beſeech you (ſaid I) what doth the Declaration intend, by *making Amende Honorable?* You have reaſon to ask, replyed he, it is that you ought not to be ignorant of. Know then, that for them to make *Amende Honorable* is to go into ſome publick place, in their Shirt, a Torch in their Hand, a Rope about their Neck, followed by the Hangman, in this Equipage (which is that of the moſt infamous Criminals) to ask pardon of God, the King, and Juſtice for what they have done: that is to ſay, on this occaſion, for having dar'd to repent of ſinning againſt God, for having forſaken a Religion which they believ'd Heretical and Idolatrous, and conſequently, the infallible way to eternal damnation; and for being willing thence-forward to profeſs the Proteſtant Religion, in which only they are perſwaded they can be ſaved. This is, dear Friend, what they inflict upon all Popiſh Eccleſiaſticks to whom God vouchſafes Grace to diſcern the true Religion, and upon all Proteſtants, who having been ſuch Wretches as to forſake it, are afterwards ſo happy as to be convinc'd of their *Sin*; and to repent. They call the firſt Apoſtates, and the other Relaps. But Names do not change the nature of things: the Miſery is, that all this is executed with the utmoſt rigor. The Priſons of *Poictiers*, and thoſe of other places are at this preſent filled with this ſort of pretended Relapſed Perſons; and it is not permitted to any one to relieve them. What *poſſibility* is there then for ſuch as are in like Circumſtances, and whoſe number every day increaſes, to continue in *France?*

But the miſchief is much increas'd ſince this Declaration. What was particular to Eccleſiaſticks and Relapſe Proteſtants, is now become univerſal to all Roman Catholicks. I ſhewed you the Piece yeſterday. It is that very Edict of *June*, 1680, wherein they pretend to confirm the Edict of *Nantes*. A Bleſſed Confirmation! The Edict of *Nantes*, as I have ſhewed you, allows the Liberty of Conſcience to all them who were then Proteſtants, and to all ſuch as would be afterwards, Inhabitants, or o-

Art. 1. par.

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thers. But what doth this new Edict declare! *Our Will and Pleasure is, that our Subjects, of what quality, condition, age or sex soever, now making profession of the Catholick Apostolick Roman Religion, may never forsake it, to go over to the pretended Reformed Religion, for what Cause, Reason, Pretence or Consideration soever. We will that they who shall act contrary to this our Pleasure, shall be condemned to make* Amende Honorable, *to perpetual banishment out of our Kingdom, and all their Goods to be confiscated. We forbid all Ministers of the said pretended Reformed Religion, hereafter to receive any Catholick to make profession of the pretended Reformed Religion, and we forbid them and the Elders of their Consistories to suffer in their Churches or Assemblies any such, under penalty to the Ministers of being deprived for ever of exercising any Function of their Ministry in our Kingdom, and of suppression for ever of the Exercise of the said Religion in that place where any one Catholick shall be received to make profession of the said pretended Reformed Religion.* Lord! what a horrible proceeding is this! (cryed I, as soon as my Friend had read it) do they call this confirming of Edicts in *France?* what a Violence is this to the Consciences of Ministers and Elders, to command them to shut the doors of the Church of Jesus Christ to all their Neighbours who come thither for admission: (and to have this done) by them who are called by God to open the Door to all the World? Is not this to force them to violate the most Essential and Sacred Duty of Christian Charity? In truth, if there were nothing else but this; I do not see how they can stay there much longer with a safe Conscience. They must swallow worse Potions than these (said my Friend) you shall see presently quite other Preparations. What (replyed I) have they the heart to use thus cruelly those poor Churches within whose Walls any Roman Catholick changes his Religion? Don't doubt it (said he) they make no conscience at all to *exceed* their Commission, whensoever they are enjoyn'd to execute any penalty. I will give you an Example, which will amaze you There is a great Town in *Poitou* called *La Motthe*, where the Protestants have a Church consisting of between three and four thousand Communicants: a young Maid of about seventeen years old, who from a Protestant had turned Papist, had stole her self into the Congregation upon a Communion-day. Now you must observe, that the Protestant Churches are full on those days. For they would believe themselves very much to blame, if they lost any Opportunity of partaking at the Lord's Supper. Nevertheless, without considering how easie it was for that young Maid not to be discovered by the Consistory in such a Crowd, and tho those poor people were not at all within the Letter of that rigorous Edict, they have made them undergo all the penalty. The Exercise of their Religion is wholly suppress'd there, and their Minister not allowed to preach in *France*. This is very cruel (said I to our Friend) and tho it were true that those Ministers and those Elders were guilty upon such an account, why should the whole flock

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be puniſhed? Thoſe poor Sheep what have they done? That is very uſual for thoſe Gentlemen (anſwered he:) I have a hundred Stories to inſtance in. I cannot forbear telling you one, which many of their own Devotees were ſcandalized at. S. *Hippolyte* is a place in where all the Inhabitants are Proteſtants, except the Curate, and it may be, two or three poor wretches, who are not Natives of the place neither. A fancy took the Curate to put a Trick upon the Proteſtants; for this he choſe a Sunday; and the very moment that they came out of the Church, he came and preſented himſelf before them with his Sacrament, as they were almoſt all come out. You muſt know that the Church is on the farther ſide of a Bridge, which muſt be paſs'd over, going and coming. Several of them were upon the Bridge, others had paſs'd it, and part were yet on the other ſide; when the Curate appear'd, all of them, who could poſſibly, got away and hid themſelves: but neither the place, nor the great haſte of the Curate would permit all of them to do ſo. He went up directly to one of the Company, whom he had born an ill will to for ſome time: he bids him kneel: and the other anſwering that his Conſcience would not ſuffer him to do it; he gave him a Cuff on the Ear. He that was ſtruck grumbled; and ſo did two or three who were about him. The Curate went on his way, threatning hard. Next day there were Informations made on both ſides: the Curate in his, not complaining of any perſon but him he had ſtruck, and two or three others who had grumbled at it. The Friends of the Curate perceiving that he had done the wrong, propos'd an Accommodation. It was by misfortune conſented to. Proſecution ceaſed on each ſide, and it was believed that there was an end of that buſineſs: there was not a word ſpoken of it in above a year. But the Intendant of *Languedoc* revived it laſt Winter, when they thought of nothing leſs; and of a matter particular to two or three, made it a general Concern of the whole Congregation. He cites them before the Preſidial of *Niſmes*, to whom he joyn'd himſelf. He condemns them to demoliſh their Church in a Months time. Thoſe poor people go and caſt themſelves at the feet of the Court; but to no purpoſe. The King's Council hears and confirms this ſtrange Order of the Intendant, and the Church is rac'd to the ground. The Council which gave this Sentence was the firſt in which the *Dauphine* was preſent. The Report of ſuch an Order being ſpred among the Courtiers, and all being amaz'd that heard it, a certain perſon took the liberty to tell the *Dauphin*, that for the firſt time he had been at the Council, he had aſſiſted to a great Injuſtice. What ſay you to that? ſaid a Duke and Peer, to the *Dauphin*, who had made no reply to the former. I ſay, anſwered the *Dauphin*, that he may be much in the right. I told our Friend, I had enough of this. You muſt not be weary, ſaid he, this is but the beginning of ſorrows. Let's go on to the reſt. Here is, ſaid he, a Little Book

which

which comes just now to my hand, in it are stitch'd up together, three Acts concerning Schools. The first is of the ninth of *November*, 1670. It forbids all Protestant Schoolmasters to teach any thing in their Schools, but to read and write, and Arithmetick. The second, which is of the 4th. of *December*, 1671, ordains, that the Protestants shall have but one only School in any place where they have the publick Exercise of their Religion; and but one Master in that School. The third is of the ninth of *July*, this present 1681. Look upon them (said he) and give me your opinion. It seems (said I) that the first contains nothing which the Protestants may complain of, at least, if that which I read there be true, namely, that by the Edict of *Nantes* it is expresly ordain'd, That in the Schools of those of the pretended Reformed Religion, there shall not any thing be taught, but to read, write, and cast account. For according to this, the Edict of 1670 is entirely conformable to that other Edict which is the Law. You are in the right, said I, but they who fram'd the Act, have deceived you, and have made no scruple to ground it upon a matter of fact entirely false. For the Article which speaks of Schools, doth not mention the least word of that restriction, which the Act assures us to be there *expressed*, namely, *of teaching only to read, write, and cast account.* See the Article at length: it is the 37th particular. *Those of the said Religion may not keep publick Schools, unless in Cities and places where the publick Exercise of their Religion is allowed, and the Provisions which have heretofore been granted them for the erection or maintenance of Colleges, shall be authenticated where occasion shall require, and have their full and entire effect.* Where is that *express* Order? *It is expresly ordered to teach only to read, write, and cast account*; upon which the Act is grounded. Is it possible (said I) that they should have no sense of the horrid shame which must arise upon conviction of forgery in a matter of fact of this nature? They never stick at so small a matter as that (said he) in the design they have of rooting out the Protestants. Those who are in *France* dare not open their mouths to discover such kind of Falsities; and Strangers, whom they carry fair with, will not so far concern themselves as ever to suspect there should be falshood in a matter of fact so easie to be made out; and which they make to be so positively affirm'd by so great a King. So that they do not fear at all the shame you speak of. After all, they are but pious Frauds, at which, they of the Popes Communion never blush. And what say you (continued he) to that other Act which reduces all Schools to one, in each City and Town where the Protestants have the publick Exercise of their Religion, and that which requires that there should be only one Master in that School. I replyed that it was an excellent way to restore Ignorance, the Mother of the Roman Faith and Devotion. In truth, says he, the care of one Master cannot go far. Besides there is a Protestant Church which alone hath two thousand Children

of

of age to be taught. Thoſe poor people have done all they could to obtain of the Council, that at leaſt there might be two Schools in each place, one for Boys, and the other for Girls. But it was to little purpoſe that they pleaded good manners for it, which ſuch a mixture of both Sexes viſibly was offenſive to. They were deaf to all their Prayers and to all their Remonſtrances. But this is not all yet. In the Execution of this rigorous Act, they have taken away from them that little which was left them. For the Judges of the places will not ſuffer that any School-maſter teach, unleſs they have firſt of all approved of him, and receiv'd him in all their Forms. As therefore their approbation is a matter full of invincible Difficulties; above all, when they are to give it to a man of merit, and who may do good, it is come to paſs by means of theſe two Acts, that all the little Schools of the Proteſtants are ſhut up. From the little Schools they have proceeded to Colleges. You ſee by the Act of the laſt of *July*, which ſuppreſſes *for ever* that of *Sedan*. They have taken away alſo the College of *Châtillon ſur Loin*. So that, hereafter the Proteſtants in *France* are to lie under worſe than *Egyptian* Darkneſs. I leave you now to judge whether they are to blame to ſeek for light in ſome *Goſhen*. In truth, ſaid I, this is very hard. But if they who inſpire into the King ſuch ſtrange Acts, have no reſpect for *Henry* the Great and his Edicts, at leaſt they ought to be more tender of the Glory of their own Illuſtrious Prince, and not to expoſe him, as they do, to be ranked with that Emperor againſt whom the Holy Fathers have cryed ſo loudly. Is it poſſible they can be ignorant, that this method of extinguiſhing the Proteſtant Religion is exactly the ſame that *Julian* took to extinguiſh the Chriſtian Religion? I do not think (ſaid our Friend) that they can be ignorant of a truth ſo well known; eſpecially ſince one of their eminent Writers hath publiſh'd the Hiſtory of the Life of S. *Baſil* the Great, and of S. *Gregory Nazianzen*. There they might have read in more than one place, that it was likewiſe one of the Secrets of that Emperor, to ruine the Chriſtians by keeping them from all Improvement in Learning, and to prohibit their Colleges and Schools; and which the Fathers judg'd to be moſt ſubtle policy. But their zeal tranſports them above the moſt odious Compariſons. They ſtick not to give occaſion for them every moment. I will ſhew you an Example which will aſtoniſh you, I have here light upon the Paper.

Mr. *God. Hermant*, Doctor of the *Sorbon. Tom.* 1. *Book* 2 *p.* 204. and Notes of the ſame *chapt. p.* 625.

They are now come to take the meaſures of that barbarous and inhumane King who us'd Midwives of his own Religion to deſtroy the Race of the people of God in *Egypt*. For by that Declaration of the 28th of *February*, 1680, It is ordered, that the Wives of Proteſtants ſhall not be brought to bed but by Midwives or Chyrurgeons who are Papiſts. This they make to be obſerv'd with the utmoſt rigor, ſo far that they put a poor woman in priſon for being preſent at the Labour of her Siſter,

whose delivery was so quick and fortunate, that there was neither time nor need to call a Midwife.

That you may in few words understand of what consequence this is to our poor Brethren, I need but acquaint you, that the King of *France* in his Edict of the Month of *June*, 1680, where he forbids Papists to change their Religion, acknowledges himself, what experience doth but too plainly justifie, namely, that the *Roman Catholicks have always had an aversion*, not only against the Protestant Religion, but *against all those that profess it*, and an aversion which hath *been improv'd by the publication of Edicts, Declarations and Acts*. That is to say, that whatever pretence the Roman Catholicks make to the contrary, they have always been, and still are Enemies of the Protestants; and that the Protestants ought to look to be treated by the Catholicks as Enemies. After this what can they judge of the Design, and Consequences of a Declaration, which puts the Lives of their Wives and Children into those very hands which the King, who makes the Declaration, acknowledges to be hands of Enemies? But farther, the Declaration it self discovers, that one of its intentions was, to make the Children of Protestants to be baptized by Midwives, or by Popish Chyrurgions: And what mischief do they not open a way for by that? The Protestants will hold that Baptism void, which hath been administred by such hands, they will not fail to make it be administred anew, by their Pastors. This shall pass for a capital Crime in the Pastors and Fathers, and they shall be punished as sacrilegious persons who trample on the Religion in Authority, the Religion of the King: for the most odious Representations are still made use of. Nay, said I, by this they will likewise claim a right, from the Baptism's being administred by Papists, to make themselves Masters of the education of their Children. You are in the right (said he) and that Article ought not to be forgotten. It is just, will they say, that they should be brought up in the Church which hath consecrated them to God, by Baptism, at least, that they should be bred up there, till they are of age to chuse for themselves: and when they *are of age*, they will say then, that it is just they should, as well as others, be liable to the same Edict which forbids Catholicks to change their Religion. Is not this enough already to make one forsake such a Kingdom? A Christian for less than this would surely flie to the utmost Parts of the World. But to proceed,

Here is that terrible Decree which fills up the measure, as to what concerns the poor Children. It comes to my hand very seasonably. It is the Declaration of the 17th. of *June* last. This ordains that all the Children of Protestants shall be admitted to abjure the Religion of their Fathers, and become Papists as soon as they shall be seven years old: It declares, that after such an Abjuration, it shall be at the choice of the Children, either to return home to their Fathers, and there to be maintain'd,

or

or to oblige their Fathers and Mothers to pay for their Board, and Maintenance, where ever they pleaſe to live. It adds extreme Penalties to be laid on them, who breed up their Children in foreign parts, before they are ſixteen years old. But I pray read over the whole *Edict*. Upon that I took the Declaration from our Friends hand, read it, and returning it to him again, could not forbear declaring, that I did not now wonder any more that the Proteſtants of *France* were in ſo great a Conſternation. They are much in the right (ſaid I) Diſcretion and Conſcience oblige them to depart out of a Country, in which there is no ſecurity for the ſalvation of their dear Children. They are of too great a value to be ſo hazarded. What is more eaſie, for them who have all the power, than to induce ſuch young Children to change their Religion? There is no need for this, to ſhew them all the Kingdoms of the World and their Glory. A Baby, a Picture, a little Cake will do the buſineſs; or if there want ſomewhat more, a Rod will not fail to complete this worthy Converſion. In the mean while, what a condition are their wretched Fathers in, beſides the moſt inexpreſſible grief of ſeeing what is moſt dear to them in the world ſeduc'd out of the Service and Houſe of God; they ſhall likewiſe have this addition of Anguiſh of having their own Children for their Perſecutors. For, knowing, as I do, the Spirit of that Religion, I doubt not but they will all prove rebellious and unnatural, and renounce all that love and natural reſpect which is due to them, whom they owe their Lives to.

They'll give Law to their Parents, they will oblige them to make them great Allowances, which they will diſpoſe of as they liſt; and if their Fathers pay them not preciſely at the time appointed, I am ſure, no rigors ſhall be forgotten in the proſecution. No certainly, ſaid our Friend, and I could give you an hundred Inſtances, if there were need. Even before this mercileſs Declaration was made, the Goods of Parents were ſeis'd upon, expoſed to ſale, to pay for the maintenance of their Children, who had been inveigled from them, and been made Papiſts. If they dealt with them ſo then before the Declaration, what will they not do when they ſee themſelves ſupported and armed with Royal Authority? But there is no need I ſhould inſiſt farther on the dreadful Conſequences of this Declaration. It hath been lately Printed in our Language, and Notes made upon it, wherein nothing hath been forgotten. The Book is written impartially: tho I can ſcarce believe what is expreſs'd in the Title Page, that it was written in *French*; however, ſome Galliciſms are put in to make you believe it: but the Proteſtants of that Nation are not us'd to ſuch *bold* Expreſſions upon ſuch kind of Subjects: and I doubt much whether they could do it.

If they have reaſon to fear for the birth, and for the tender years of their Children, they have no leſs for themſelves. Here is a proof of it.

It is the Declaration of the 19th. of *November*, 1680: By which it is ordained, That whenever they are ſick, they ſhall ſuffer themſelves to be viſited by the Papiſt Magiſtrates. Thus, having made their lives *burdenſome* to them, they take a thouſand ways to torment them in their Beds, as ſoon as any Diſeaſe hath ſeiſed them. It is not henceforth permitted to them either to be ſick, or die in peace. Under colour of this Declaration they are perſecuted, and all means are tryed to ſhake their Faith, under the pretence of being ask'd what Religion they will die in. Firſt a Judge preſents himſelf with the awe of his preſence, accompanied by one of the King's Sollicitors and two Papiſt Witneſſes. They begin their Work by driving all Proteſtants, who are with the ſick man, out of his Chamber: Father, Mother, Wife, Husband, Children, none are excepted. After that, they do with the ſick perſon as they liſt: they draw up a Verbal Proceſs, or ſuch as they like. Lies with them are but pious Frauds. Whatſoever the ſick man anſwers, he hath ſtill abjur'd, if theſe Gentlemen pleaſe to make a converſion of it; and there is no poſſibility of diſproving it. The Verbal Proceſs is drawn up in good Form. If the ſick man recovers, and refuſes to go to Maſs, immediately he is ſubject to all the penalties of a Relapſe. If he dies and chances to be the Father of a Family, they take away all his Children, to breed them up in the Popiſh Religion; and his Eſtate, to preſerve it, as they pretend, for the Children of a Catholick Father. Can any one who hath any care of his own ſalvation, or any affection for his Children, live expos'd to ſuch dreadful Inconveniences, if God offers any means to avoid them?

I am afraid I tire you with the Recital of ſo many Calamities. Fear not that, anſwered I, I am reſolv'd to know all. You do not conſider what you ſay, replyed he, I ſhould need whole weeks to tell you all. Imagine all the Supriſes, all the indirect practices, all the baſe tricks of Inſinuation, and little quirks of Law are put in ure: together with all manner of violence, to accompliſh the Work. Neither do thoſe Enemies of the Proteſtants always neglect the Oracles of the Scripture. It ſays, *I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered.* Theſe Gentlemen then, that they may the more eaſily ſcatter the Sheep, ſmite, every where, the Shepherd, and conſtrain them to fly. They impriſon one, for having by the Word of God confirm'd ſome of his Flock, whom the Popiſh Doctors would pervert: another, for being converted to the Proteſtant Religion in his youth, long before any Law was made againſt pretended Apoſtates. They hire forlorn Wretches to go to the Sermons of the Proteſtant Miniſters, and to depoſe before a Magiſtrate, that the Miniſters ſaid, that the Church of *Rome* was idolatrous, or that the Faithful are perſecuted, that they ſpake ill of the Virgin *Mary*, or of the King. Upon this, without being heard, (and tho it be offered to be made out by the Depoſition of an infinity almoſt of perſons of credit,

that

that the teſtimonies of theſe two or three Wretches are abſolutely falſe) Orders are iſſued out for the ſeiſing the Bodies of the Miniſters. They are clap'd in Jayl as ſoon as taken: they are condemn'd to pay exceſſive Fines: they force them to make the *Amende Honorable*, they baniſh them the Kingdom. The Intendant of *Rochefort* ſuppreſs'd one there, upon the moſt extravagant Depoſition that was ever taken. The Deponent having been at the Sermon of that Miniſter, ſaid, *That there was nothing to be found fault with in his words, but that he perceiv'd his thoughts were not innocent.* If there are any amongſt them ſo happy as to confound ſo the falſe Witneſſes, that the Judges are aſham'd to uſe all thoſe rigors; none of the Charges of Impriſonment, or of the Suit are ever recovered againſt any one. A Miniſter who may have ſixty or ſeventy pounds a year, and ſeven or eight in Family to maintain, muſt be condemn'd with all his innocence to pay all theſe great coſts. I could, upon this Head, tell you a hundred Stories, but that it would be too tedious. I have met both at *Paris* and in other Provinces many of theſe perſecuted Miniſters, who acquainted me with their Adventures, *Germany*, *Holland* and *Switzerland* are full of them, and I am told, there are ſome of them here in *England*. Their abſence from their Flocks is but too good a proof how hot the perſecution is againſt them. And ſo let's go on.

You may remember that the Edict of *Nantes* judg'd it neceſſary for the preſervation of the Eſtates, and Credit of the proteſtants, and for the ſafety of their Lives, to erect Tribunals where ſupreme Juſtice might be adminiſtred by Judges of the one, and of the other Religion. But all theſe Tribunals are ſuppreſs'd: namely, the Chambers of the Edict of *Paris*, and of *Rouen*. It is ſome years ſince the *Chambres Miparties* were ſuppreſs'd by the Delaration of *July*, 1679: ſo that here is their Fortunes, their Credit, their Lives, all at the mercy of their ſworn Enemies. For you have not forgot that the King of *France* acknowledges, in one of his Declarations, that the Papiſts have always hated the perſons of the Proteſtants. Judge then if it be ſafe for them to ſtay longer in ſuch a Kingdom.

But there is no method proper to ruine them, which is not made uſe of, that if one fails, another may be ſure to take. Synods and Conferences are abſolutely neceſſary, for the Admiſſion of their Miniſters, for the Correction of Scandals, for the preſervation of Peace in their Congregations, for the ſubſiſtence of their Colleges, and for the ſupport and exerciſe of their Diſcipline. At firſt they kept them with all ſort of Liberty. Under *Lewis* the Thirteenth, they thought fit to forbid them to hold any Synod, unleſs ſome Proteſtant Commiſſary, who was to be named by the Court, were preſent. This was obſerved till the year 1679, when a Declaration was publiſh'd, requiring that there ſhould be a Papiſt Commiſſary in their Synods. That is to ſay, Sir, ſaid I, interrupting our Friend,

they

they will pry into their hearts, and perfectly know where their ſtrength or their weakneſs lies. If there were nothing but that in it, replyed our Friend, that Declaration would not allarm them ſo much as it doth. For there is nothing done in their Aſſemblies, which they are not willing all the world ſhould know. They defie their moſt mortal Enemies to prove the contrary. Can there be a more undeniable proof of this, than the practice of the Proteſtant Commiſſary, who ſends to the Court a Copy well atteſted of all the Reſults of the Deliberations which are made, while the Synod or Conference is held? What do they fear then, replyed I, from the preſence of a Papiſt Commiſſary? Becauſe they know that the end of the Court cannot be to diſcover their Secrets, ſince they have none; therefore it is that they juſtly fear, that this Papiſt Commiſſary hath been ſet over them, to create them trouble in the moſt innocent Affairs, to hinder thoſe Deliberations which are moſt neceſſary for the due preſervation of their Flocks, to ſilence thoſe Miniſters among them whom he ſhall perceive to be of greateſt Ability, and of Credit, to diſhearten one by threatnings, to corrupt another by promiſes, to ſow Diſſention and Diviſion among them, and to employ all means poſſibly to ruine them. Theſe are the juſt fears which have hindred them till this preſent, from aſſembling any Synods with this ſo deſtructive a condition, hoping continually that, it may be, God would touch the heart of their King. But perceiving no favourable change, and not being able to ſubſiſt without holding their Synods, I learn'd, as I came out of *France*, that theſe poor people are reſolv'd to run theſe hazards, and that their Synods are upon aſſembling in ſeveral places. May God vouchſafe to preſide in the midſt of them by his Grace, and remove far from them all the Evils they have cauſe to fear. It may be, by their good Examples, and their Religious Behaviour they may convert them, who are ſet over them for a ſnare, as it happened to their Fathers in the laſt Age alſo. Then was contrived the placing of Papiſt Commiſſaries, to ſpie out their liberty. But theſe Commiſſaries were ſo taken with the Modeſty, the Piety, the Charity, the Decency of Order, and the devout Prayers of the firſt Reformers, that they gave Glory to God, and embrac'd the Religion which they had perſecuted,

The Jeſuites nevertheleſs have thought all theſe Evils of which I have ſpoken, too ſlack and gentle. That they may not be at any more trouble, they will do the buſineſs once for all. They have contrived to ſtarve all the Proteſtants: and to effect this, they have made all the means of gaining a livelyhood, to be taken from them, by the Acts of the Council of State, of the ſixth of *November*, 1679, and the 28th. of *June*, 1681. 1. They have turn'd out of all Juriſdictions and Seignuries (which are almoſt infinite in *France*) all Proteſtants who had been admitted Officers in thoſe Juriſdictions. All Stewards, Bailiffs, Sollicitors, Officers of the Exchequer,

Exchequer, Regiſters, Notaries, Clerks, Serjeants and Uſhers that were Proteſtants, of all ſorts, throughout the whole Kingdom, are caſhiered by virtue of theſe Acts; they have reduc'd to Beggary thouſands of Families, which had no other ſubſiſtence, but by theſe Employments. 2. Look upon thoſe two Pieces, which they procured alſo, for the ſame intent. The Title of the one is, *The Order of the Council Royal of the Finances (or Treaſury) of the* 11*th. of* June, 1680. The other is, *An Order of the Council of State of the* 17*th. of* Auguſt *of the ſame year*. By the means of theſe two Pieces, the Jeſuites have made the Proteſtants to be kept out of all the Affairs of the Finances, Cuſtoms, which they call *Traites Forains*, of Aids, Gabelles, Taxes of all ſorts of Commiſſions, to which the Edict of *Nantes* ordered, that they ſhould be admitted indifferently with the Papiſts. This ſecond hath taken away the Bread of a vaſt number of Families more. 3. They every day make the Proteſtant Captains and Officers (who have ſerv'd ſo worthily by Land and Sea) to be turn'd out of their Commands. Thoſe brave Men after they have ſpent their Eſtates to advance their Maſters Honor, and ventured their Lives a thouſand times for his Glory; ſee themſelves ſhamefully, as ſo many Cowards, caſhiered, without any exception for them who having ſignaliz'd and diſtinguiſh'd themſelves by particular Actions, had deſerv'd extraordinary Penſions. Becauſe they will not be leſs faithful to God, than they have been to their King: they are reſolved Diſgrace and Beggary ſhall be the Reward of their Service. By this, they take away from all the Proteſtant Nobility the means of maintaining themſelves in that Rank in which God by their Birth hath placed them. 4. As to the Merchants, look what the Jeſuits have thought upon to ruine them. They have obtain'd an Order of Council of State, of the 19th. of *November*, 1680, which *grants* to all Proteſtants who change their Religion, *the term and forbearance of three years for the payment of the principal of their Debts, with prohibition to all their Creditors to bring any Action againſt them, during that time, upon pain of Non-ſuit, Noli proſequi, and all Charges, Damages, Coſts and Intereſts.* I perceive very well, (ſaid I to our Friend) that this puts thoſe who revolt in a way to ſecure and withdraw their Goods; and to enjoy in peace the Fruits of their turning Bankrupts. But I do not ſee how this tends to the ruine of thoſe Merchants in general, who perſevere in the Proteſtant Religion. That is (ſaid he, ſmiling) becauſe you have not ſo ſubtle a wit, nor are ſo quick-ſighted as the Jeſuits. You know very well that Merchants ſubſiſt by their Credit: if their credit be low, they muſt fall; there is no more trading for them, their buſineſs is done. Now do you not perceive, that the credit of all Proteſtant Merchants is ruined by this Order, which puts them in a way of turning Bankrupts as they pleaſe, with all indemnity; and of inriching themſelves with thoſe Goods they have been truſted with? Who do you think

think after this will be so silly as to take their word? Who can tell, with any certainty, whether they with whom they deal, are persons who will continue in the Protestant Religion? Is there any thing more common than such Changes in Religion now adays? It's enough (said I) I was mistaken, I perceive now very well that the ruine of the Protestant Merchants is unavoidable. Go on to the other Professions. For I see they are resolved that no Protestant shall get Bread among them. You are in the right (said he) you have seen it in many of them, I'll shew it you now in the rest. 5. All Papists who drive any Trade, or exercise any Art, are forbid to take any Protestant Apprentice. I have seen the Order, but have it not now by me. By this you see that all young men of the Protestant Religion (who have not means of their own) are reduced to this extremity, either of starving in *France*, or turning Papists, or forsaking that Kingdom. For the same Order forbids any Protestant who drives or professes any Trade, to have under them any Apprentice, either Papist or Protestant, that so they may not be able to do work enough to maintain their Families. 6. The Grand Master and Grand *Prêvot* have given notice, by Virtue of Letters under the Signet, to all Protestants who had Privileges, whereby they had right to keep Shops, as Chyrurgions, Apothecaries, Watchmakers, and other Tradesmen, to forbear using their privileges any longer, and to shut up their Shops, which hath been punctually executed. 7. They have establish'd Societies of Physicians at *Rochelle*, and in other places, where, as I am assured from good hands, there were none ever before. None but Papists will be received into those Societies. By this, the Jesuits have found out the way, at one stroke to hinder the Practice of all the Protestant Physicians; however able and experienc'd they may be. In so much that the Lives of all sick Protestants are by this means put into the hands of their Enemies. 8. In short, there is scarce now any place in all *France* where they may get their livelyhood. They are every where molested and hindered from exercising in quiet any Trade or Art which they have learn'd. To dispatch them quite; they require of them not only that they shall continue to bear all the Burdens of the Government, altho they take from them the means of doing it: but also that they bear double to what they did; that is to say, they use a rigor far greater, than what was practised upon the People of God, when they were commanded to *deliver the same tale of bricks, and yet had not straw given them as formerly.* In effect, at the same time that they will not allow them, of the Protestant Religion, to get a penny: they exact of them to pay the King double, nay, treble, to what they paid before. *Monsieur de Marillac*, Intendant of *Poitou*, hath an Order of Council which gives him alone the Power of the Imposition of the Tax in that great Province. He discharges the Papists, who are at ease, and overcharges the poor Protestants with their proportion, who before

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that fainted under their own proper burden; and could bear no more. I will tell you farther on this occaſion, that the Jeſuits have obtain'd an Order of the King, by which all Proteſtants who change Religion, are exempted for two years, from all quartering of Soldiers, and all Contributions of Moneys which are levied on that Account, which alſo tends to the utter ruine of them who continue firm in the Proteſtant Religion. For they throw all the burden upon them, of which the others are eas'd. From thence in part it is, that all the Houſes of thoſe poor people are filled with Soldiers, who live there as in an Enemy's Country.

I do not know if the zeal of the Jeſuits will reſt here: For they want yet the ſatisfaction of keeping S. *Bartholomew*'s Day, as they kept it in the former Age. It is true, what is allowed them is not far from it. For which is the better of the two, to ſtab with one blow, or to make men die by little and little, of hunger and miſery? As to the Blow (ſaid I to our Friend) I do not underſtand you. Pray, if you pleaſe, explain your ſelf, what do you mean by keeping S. *Bartholomew*'s Day? *Monſieur de Perifix*, that Archbiſhop of *Paris*, who hath writ the Life of *Henry* the Fourth (anſwered he) ſhall tell you for me. There's the Book, the place may be eaſily found. Here it is: *Six days after, which was S. Bartholomew's Day, all the Huguenots who came to the (Wedding) Feaſt, had their Throats cut, amongſt others, the Admiral, twenty perſons of the beſt quality, twelve hundred Gentlemen, about four thouſand Soldiers and Citizens: afterwards through all the Cities of the Kingdom, after the Example of* Paris, *near a hundred thouſand were maſſacred. An execrable Action! Such as never was, and I hope to God never will be the like.* You know then well, continued our Friend, directing his Speech to me, you know well now what it is to keep S. *Bartholomew*'s Day, and I believe that what I ſaid is no Riddle to you. The Jeſuits and their Friends ſet a great value on themſelves in the world, becauſe they forbear cutting the Proteſtants Throats, as they did then. But, *Mercileſs* as you are, do you ere the leſs take away their lives! You ſay you do not kill them, but do you not make them pine to death with hunger and vexation? He who gives ſlow poiſon is he leſs a poiſoner, than he who gives what is violent and quick, ſince both of them deſtroy the life at laſt? Pardon this ſhort Tranſport (ſaid our Friend) in good earneſt I cannot reſtrain my indignation, when I ſee them uſe the utmoſt of cruelty, and yet would be looked on as patterns of all moderation and meekneſs. Let me impart to you three Letters which two of our Friends who are yet in *France* have written to me ſince I came from *Paris*. I received the two firſt at *Calis*, before I got into the Pacquet Boat; the laſt was delivered me laſt night after you went away from my Chamber. You will there ſee with what Gentleneſs they proceed in thoſe Countries. He thereupon read to me his Letters, and I have ſince took Copies of them, and ſend them here incloſed.

Surl' an. 1572 Edit. Amſterd. p. 30.

A Copy of the First Letter.

WE are just upon the point of seeing that Reformation which hath cost so much labour and pains, and so much blood, come to nothing in France. *To know the condition of the Protestants in the several Provinces of this Kingdom, you need but read what the first Christians suffered under the Reigns of the Emperors* Nero, Domitian, Trajan, Maximin, Diocletian *and such like. There are four Troops of Horse in* Poitou *who live at free Quarter, upon all of the Protestant Religion without any exception. When they have pillaged the Houses of them who will not go to Mass, they tie them to their Horse Tails, and drag them thither by force. The Intendant whom they have sent thither, who is their most bitter Enemy, hath his Witnesses ready suborned, who accuse whom they please, of what Crimes they please, and after that cast the poor men into dark Dungeons, beat them with Cudgels, and then pass sentence of death to terrifie them; and afterwards under-hand, send others to try them by fair means, to promise them that their mourning shall be turn'd into joy, if they will but go to Mass. Those whom God gives the grace to resist, die in the Dungeon, through unspeakable anguish. Three Gentlemen of Quality who went about to confirm some of the poor people in their Village, that began to waver, were presently clapt up, Flaxe put about their Necks, then set on fire, and so they were scorch'd, till they said they would renounce their Religion. There would be no end if I should relate all that is done. This you may be assured of, that the People of* Israel *were never so oppress'd by the* Egyptians, *as the Protestants are by their own Country-men.*

A Copy of the Second Letter.

TO make good my promise of giving you an exact Account of the continuance of the persecution which is rais'd against the Protestants in France, *I shall acquaint you that they of* Poitiers *are threat'ned with being made a Garrison this Winter. I say they, the Protestants: For none but they must quarter any of them.* Monsieur de Marillac *gives himself up wholly to the making of Proselytes. The*

Deputies

Deputies of Poitiers *are now here to make complaint of the violences they ſtill labour under. They offer, by a Petition which they have preſented, at the coſt of their lives, if they are found guilty of any Falſhood, or if they do not make out what they ſay. They ſet forth, that by the Orders of* Monſieur Marillac, *the Proteſtants are dealt with as declared Enemies; that their Goods and their Houſes are plundered; their perſons aſſaulted; that the Soldiers are employed as Executioners of theſe Outrages. That they are quartered upon the Proteſtants only, that beſides the exceſſive expence they put them to, they exact money of them with dreadful Oaths and Execrations. They knock them down, they drag Women by the hair of the Head, and Ropes about their Necks, they have put them to the torture with Screws, by clapping their Fingers into a Vice, and ſo ſqueezing them by degrees, they have bound aged Men, eighty years old, and beaten them, and have miſuſed, before their Eyes, their Children, who came to comfort them: They hinder Handicrafts men from working; they take from Labourers what they uſe for their Livelyhood; they ſet their Goods openly to ſale, and they clap their Swords and Piſtols to their Breaſts, who are not frighted with their other Uſages: they drag them in Sheets into their Churches, they throw Holy Water in their Faces, and then ſay they are Catholicks, and ſhall be proceeded againſt as Relapſed, if they live otherwiſe. It is not permitted to theſe miſerable perſons to complain; thoſe who would have attempted it have been ſeiſed on, and the Priſons are full of them. They are detained there without any Proceſs being made againſt them, and even without ſo much as having their Names entred in the Fayl-Books. If any Gentleman ſpeak to* Monſieur Marillac, *he anſwers them, that they ſhould meddle with their own Buſineſs, that otherwiſe he will lay them faſt. This is a Taſte of what they are doing here.*

A Copy of the Third Letter.

BEing very buſie, it ſhall ſuffice at this time to ſend you a Copy of a Letter; which I juſt now received from Saintes, *concerning the Proteſtants of this Kingdom; Sir* J. P. *our common Friend writ it me. He is now making his* Tour *of* France. *I intreated*

treated him to inform himself as well as he could how they treated the poor people in those places he was to pass through, that he might give me a full Account. This is the Letter, dated the last of August, *Old Style. I am now going out of* Aulnix, *where I meet with nothing but Objects of Compassion. The Intendant of* Rochefort, *which is* Monsieur Du Muins, *lays all waste there. It is the same person concerning whom at the* Marquis de Segnelay's *we were told so many pleasant Stories last Winter at* S. Germain. *Do not you remember that they talked much of a certain* Picard, *who owed all his Fortune to his Wife, and whom the* Marquis de Segnelay *treats always as the worst of men? That's the Man, he is born to do mischief as much as ever man was, and his Employment hath increas'd his insolence beyond measure. To this he hath added, to the Protestants grief, all the barbarous zeal of Ignorance. And if the King would let him do it, he would soon act over again the Tragedy of S.* Bartholomew. *About ten days since he went to a great Town in* Aunix, *called* Surgeres, *accompanied with his Provost, and about forty Archers. He began his Feats with a Proclamation that all the Huguenots should change their Religion, and upon their refusal he quartered his Troop upon those poor people: he made them to live there at discretion, as in an Enemies Country; he made their Goods to be thrown into the Streets, and their Beds under the Horses Feet. By his Order the Vessels of Wine and Brandy were staved, and their Horse Heels wash'd with it; their Corn was sold, or rather given away, for a fourth part of what it was worth, and the same was done to all the Trudesmens Goods: Men, Women and Children were put to the Torture, were dragged by force to the Popish Churches; and so great Cruelty was used towards them that the greatest part not being able longer to indure the extremity of the pain, renounced their Religion. By the same means they forced them to give it under their hands, That they had abjured without constraint, and of their own free choice. The Goods of those who found means to escape, are sentenced to be sold, and to be pillaged. Proud of so noble an Expedition, our good man returns to* Rochefort, *the place of his ordinary abode, forbids all the Protestants, who are there pretty numerous, to remove any of their Goods out of the Town, under penalty of confiscation of what should be seised, and corporal punishment over and above; and*

he commands them all to change their Religion in five days. This was done by ſound of Trumpet, that no one might pretend ignorance. The Term expires to morrow. After this he marched to Mozé *(it is another great Town in* Aunix*) where there is a very fair Church of the Proteſtants, and a very able Miniſter, there he ſet out the ſame Prohibitions, and the ſame Commands that he had at* Rochefort. *Upon this a very worthy perſon of the place, and Elder of the Church, named Mr.* Jarry, *addreſſed to him with a moſt humble Remonſtrance; and this cruel and barbarous man made him preſently to be clapt up in Irons. After this he quartered his Men upon thoſe of the Proteſtant Religion, where he exerciſeth the ſame violence which he did at* Surgeres. *Nevertheleſs hitherto no one hath made Shipwrack of his Conſcience in this place. They ſuffer all this cruel perſecution with an admirable conſtancy. God of his Mercy ſupport them to the end. All the reſt of* Aunix *is in extreme conſternation. There are likewiſe Prohibitions made at* Rochelle, *againſt the ſhipping of any Goods. In ſo much that all they who flie away run a great hazard of carrying away their lives only for a prey.* Adieu. *I will end mine as Sir* J. P. *doth his: all your Friends*-----

Do you intend to conclude there, ſaid I to our Friend? I have a mind to do ſo (replyed he) tho I have a thouſand Inſolences and Outrages more yet to acquaint you with. But it is late; and I have produced but too much to juſtifie the *French* Proteſtants who forſake their Country, from any ſuſpicion of impatience or wantonneſs. You ſee now what are the *Reaſonable Means* that are uſed to convert them. Thoſe goodly means which have been employed are, To deſpiſe the moſt Sacred Edict that was ever made by men; to count as nothing promiſes repeated a hundred times, moſt ſolemnly by authentick Declarations; to reduce people to utmoſt Beggary; to make them die of Hunger, in my opinion, a more cruel death than that by Fire or Sword, which in a moment ends life and miſeries together; to lay upon them all ſorts of afflictions, to take away their Churches, their Miniſters, their Goods, their Children, their liberty of being born, of living, or of dying in peace, to drive them from their Employments, their Honors, their Houſes, their native Country; to knock them on the head, to drag them to the Maſs with Ropes about their Necks, to impriſon them, to caſt them into Dungeons, to give them the queſtion, put them to the Rack, make them die in the midſt of torments, and that too without ſo much as any Formality of Juſtice:

Juſtice. This is that they call *Reaſonable Means*, *Gentle and Innocent Means*: For theſe are the Terms which the Archbiſhop of *Claudiopolis* uſeth, at the Head of all the Deputies of the Clergy of *France*, in the Remonſtrance they made to their King, the laſt year when they took leave of his Majeſty. I muſt needs read you the paſſage: here is the Remonſtrance, and the very words of that Archbiſhop: *Thoſe gentle and innocent means which you make uſe of, Sir, with ſo much ſucceſs to bring the Heretick into the boſom of the Church, are becoming the Bounty and Goodneſs of your Majeſty, and conformable at the ſame time to the mind of the divine Paſtor, who always retains Bowels of Mercy for theſe ſtrayed Sheep: he wills, that they ſhould be brought back, and not hunted away, becauſe he deſires their ſalvation, and regrets their loſs. How far is this conduct from the rigor wherewith the Catholicks are treated in thoſe Neighbouring Kingdoms which are infected with Hereſie. Your Majeſty makes it appear, what difference there is between Reaſon and Paſſion, between the Meekneſs of Truth, and the Rage of* Impoſture, *between the Zeal of the Houſe of God, and the Fury of* Babylon. In good truth, cryed I to our Friend, after the reading of this paſſage: this is inſufferable, and I cannot forbear taking my turn to be a little in paſſion. Methinks they ſhould bluſh to death, who call thoſe Cruelties, which have been executed upon innocent Sheep, Meekneſs; and that Rigor, and *the fury* of *Babylon* which we have inflicted upon Tigers, who thirſted after our Blood, and had ſworn the deſtruction of Church and State. They plague and torment to death more than a million of peaceable perſons, who deſire only the freedom of ſerving God according to his Word, and the Laws of the Land, who cannot be accuſed of the leaſt ſhadow of Conſpiracy, and who by preſerving that Illuſtrious Blood which now reigns there, have done to *France* Services which deſerv'd, together with the Edict of Pacification, the love, and the hearty thanks of all true *French* Men. And we have put to death in a legal manner, it may be twenty wretched perſons (the moſt of which had forfeited their lives to the Law, for being found here) convinced by divers Witneſſes, who were the greateſt part Papiſts, of having attempted againſt the Sacred Life of our King, and the lives of millions of his faithful Subjects. Surely they would have had us let them done their Work, let them have rooted out that Northern Hereſie, which they were, as they aſſure us by their own Letters, in ſo great, and ſo near hopes of accompliſhing. But we had not forgot the Maſſacre of *Ireland*, wherein, by the confeſſion of one of their own Doctors, who knew it very well, more than a hundred and fifty thouſand of our Brethren, in the midſt of a profound peace, without any provocation, by a moſt ſudden and barbarous Rebellion, had their Throats cut by that ſort of Catholicks, whoſe fate they ſo much bewail.

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Omahon S. Th. Mag. Diſputatio Apologetica de Jure Regni Hiberniæ pro Catholicis, n. 20.

Altho your Tranſport be very juſt, and I am very well pleaſed with it, ſaid

said our Friend to me, I must needs interrupt you; to bring you back again to our poor Protestants. What say you to their Condition? I say (answered I) that there can be nothing more worthy compassion; and that we must entirely forget all that we owe to the Communion of Saints, if we open not our hearts, and receive them as our true Brethren. I will be sure to publish in all places what you have informed me, and will stir up all persons to express in their favour all the Duties of Hospitality and Christian Charity. To the end (said he to me) you may do it with a better heart, at our next meeting, I will fully justifie them against all those malicious Reports which are given out against their Loyalty and their Obedience to the Higher Powers. Let us take for that all to morrow seven-night. As you please, said I, so we took leave one of another: and thus you have an end of a long Letter, assuring you, that I ever shall be, Sir, Yours.

FINIS.